A Theological and Exegetical Commentary on Revelation Chapter 10

啟示錄第十章之神學與釋經註釋

- Frank Leo 劉宗唐 משה הלוי *Φραγκίσκος Μωυσῆς Λευίτάκης*
משה לוין (לעווין)

Prolegomenon 引言

Revelation chapter 10 occupies a pivotal interlude between the sixth and seventh trumpet judgments, functioning as a literary and theological parenthesis that deepens the reader's understanding of divine mystery, prophetic vocation, and eschatological consummation. This chapter introduces the figure of a "mighty angel" (*ἄγγελον ἰσχυρόν*), the mystery of God (*τὸ μυστήριον τοῦ θεοῦ*), and the bittersweet commission of the prophet. The passage is rich with intertextual allusions to Ezekiel, Daniel, and the Psalms, and has generated extensive theological reflection across the Christian traditions—Eastern Orthodox, Roman Catholic, and Protestant alike.

啟示錄第十章佔據了第六號與第七號之間的關鍵性插曲，作為一段文學與神學的插入語，深化讀者對神聖奧秘、先知使命和末世成全的理解。本章引入了「大力天使」（*ἄγγελον ἰσχυρόν*）、上帝的奧秘（*τὸ μυστήριον τοῦ θεοῦ*）以及先知甘苦交織的使命。此段經文與以西結書、但以理書和詩篇有豐富的互文關聯，並在東正教、天主教和新教等基督教傳統中引發了廣泛的神學反思。

I. REVELATION 10:1 — The Mighty Angel Descends 大力天使降臨

A. Texts 經文

Koine Greek (Textus Receptus / Nestle-Aland):

Καὶ εἶδον ἄλλον ἄγγελον ἰσχυρὸν καταβαίνοντα ἐκ τοῦ οὐρανοῦ, περιβεβλημένον νεφέλην, καὶ ἡ ἶρις ἐπὶ τῆς κεφαλῆς αὐτοῦ, καὶ τὸ πρόσωπον αὐτοῦ ὡς ὁ ἥλιος, καὶ οἱ πόδες αὐτοῦ ὡς στῦλοι πυρός.

Transliteration: *Kai eidon allon angelon ischyron katabainonta ek tou ouranou, peribeblēmenon nephelēn, kai hē iris epi tēs kephalēs autou, kai to prosōpon autou hōs ho hēlios, kai hoi podes autou hōs styloi pyros.*

Syriac Peshitta (ܦܫܝܛܬܐ):

ܘܚܙܝܬ ܠܐܟ̈ܪ ܡܠܐܟܐ ܚܫܝܢܐ ܕܢܚܬ ܡܢ ܫܡܝܐ ܕܐܝܬ ܥܠ ܪܫܗ ܘܦܬܘܗܝ ܐܟ̇ ܫܡܫܐ ܘܪܓ̈ܠܘܗܝ ܐܟ̇ ܥܡ̈ܘܕܐ ܕܢܘܪܐ

Transliteration (Syriac): *Wakhzith mal'akha akhrena khaylthana dnakheth men shmaya da'tip 'nana wqeshta da'nana 'al risheh wa'pfawhy aykh shemsha wreghlawhy aykh 'ammude d'nura.*

Old Church Slavonic (Церковнославянский):

И҆ ви́дѣхъ и҆но́го а҆г҃ла крѣ́пка сходя́ща съ нб҃сѐ, w҃блече́на w҃блакомъ, и҆ д◌̀га на главѣ̀ є҆гѡ̀, и҆ лицѐ є҆гѡ̀ ꙗ҆́кw со́лнце, и҆ но́зѣ є҆гѡ̀ ꙗ҆́кw столпы̀ о҆гнє́нны.

Transliteration (OCS): *I viděkhŭ inogo ang(ge)la krěpka skhodęshcha sŭ neb(e)se, oblečena oblakomŭ, i duga na glavě jego, i litse jego jako solntse, i nozě jego jako stolpy ognenny.*

B. Translation 翻譯

English: "And I saw another mighty angel coming down from heaven, clothed with a cloud, and a rainbow was on his head, and his face was like the sun, and his feet like pillars of fire."

Traditional Chinese (繁體中文):「我又看見另一位大力的天使從天降下，披著雲彩，頭上有虹，臉面像日頭，兩腳像火柱。」

C. Exegesis and Theological Commentary 釋經與神學註釋

The verse opens with John's characteristic visionary formula, *Καὶ εἶδον* ("And I saw"), marking a new scene in the apocalyptic drama. The identity of this "mighty angel" (*ἄγγελον ἰσχυρόν*) has been one of the most debated questions in the history of Revelation's interpretation.

本節以約翰慣用的異象引入格式 *Καὶ εἶδον*（「我又看見」）開頭，標誌著啟示錄戲劇性敘事中一個新場景的出現。這位「大力天使」（*ἄγγελον ἰσχυρόν*）的身份，是啟示錄解釋史上最受爭論的問題之一。

The Identity of the Angel 天使的身份

The adjective *ἰσχυρόν* (strong, mighty) is significant. In the Peshitta, this is rendered ܚܝܠܬܐ (*khaylthana*), from the root *ḥayl* (power, strength)—the same root used in Syriac to describe God's own dynamic power. In Old Church Slavonic, *крѣпка* (*krěpka*) carries connotations of firmness and unassailable strength, a term also applied to God Himself in the Slavic liturgical tradition (cf. the Trisagion: *Святый Боже, Святый Крѣпкий* — "Holy God, Holy Mighty").

形容詞 *ἰσχυρόν*（強壯的、大力的）意義重大。在敘利亞文聖經（別西大譯本）中，此詞被翻譯為 ܚܝܠܬܐ（*khaylthana*），源自詞根 *ḥayl*（力量、能力）——在敘利亞文中，同一詞根也用來描述上帝本身的大能。在古教會斯拉夫語中，*крѣпка*（*krěpka*）帶有堅定和不可攻破之力量

的含義，在斯拉夫禮儀傳統中，此詞也用於指稱上帝自身（參見三聖頌：*Святый Боже, Святый Крѣпкий* ——「聖哉上帝，聖哉大能者」）。

Dr. Michael S. Heiser argued extensively that the "divine council" framework of the Old Testament illumines passages like this one. In Heiser's reading, this "mighty angel" functions as a member of the heavenly council who bears the visible glory of Yahweh—clothed in cloud, crowned with rainbow, radiant as the sun. He noted that the Hebrew Bible frequently presents angelic beings as "carriers" of God's kabod (glory), and that the imagery here deliberately echoes the theophanic language of Ezekiel 1 and Daniel 10. This angel, for Heiser, is not Christ Himself but a supreme angelic being operating within God's cosmic government.

邁克爾·海瑟博士（Dr. Michael S. Heiser）廣泛論證了舊約「神聖議會」框架如何照亮此類經文。在海瑟的解讀中，這位「大力天使」作為天庭議會的成員，承載著耶和華可見的榮耀——披著雲彩、頭戴虹冠、面如日輝。他指出，希伯來聖經常常呈現天使存有為上帝「榮耀」（kabod）的「承載者」，而此處的意象刻意呼應了以西結書第一章和但以理書第十章的神顯語言。對海瑟而言，這位天使並非基督本人，而是在上帝宇宙治理中運作的至高天使存有。

John F. MacArthur (約翰·麥克阿瑟) takes a different position, identifying this angel as a created angelic being of supreme rank, not Christ, since the text says *ἄλλον ἄγγελον* ("another angel"), linking him to the strong angel of 5:2. MacArthur emphasizes that the descriptors—cloud, rainbow, sun-face, fire-pillars—are borrowed theophanic language applied to an exalted angelic messenger, not necessarily indicating deity. He stresses that Christ appears in Revelation in His own distinctive identity and is never called merely "another angel."

約翰·麥克阿瑟（John F. MacArthur）持不同立場，認為這位天使是一位受造的最高等級天使存有，而非基督，因為經文說的是 *ἄλλον ἄγγελον*（「另一位天使」），將其與5:2的大力天使聯繫起來。麥克阿瑟強調，這些描述——雲彩、虹、日面、火柱——是借用的神顯語言，應

用於崇高的天使使者身上，不一定表明神性。他強調基督在啟示錄中以其獨特身份出現，從未僅僅被稱為「另一位天使」。

Fr. Stephen De Young (斯德望·德楊神父), drawing from the Orthodox patristic and Second Temple Jewish interpretive tradition, has argued that this "mighty angel" is best understood as the Angel of the Lord—a figure that in the Old Testament is at once distinct from and identified with Yahweh Himself. De Young notes that the description—wrapped in cloud (*νεφέλην*), with a rainbow on his head (*ἡ ἶρις ἐπὶ τῆς κεφαλῆς*)—deliberately mirrors the throne-theophany of Revelation 4:3, where the One seated on the throne is surrounded by a rainbow (*ἶρις κυκλόθεν τοῦ θρόνου*). In the Orthodox reading, this is the pre-incarnate or glorified Logos operating as divine messenger, consistent with patristic interpretation of the "Angel of Great Counsel" (Μεγάλης Βουλῆς Ἄγγελος) from Isaiah 9:6 in the Septuagint.

斯德望·德楊神父（Fr. Stephen De Young）從東正教教父及第二聖殿猶太教詮釋傳統出發，論證這位「大力天使」最好被理解為「主的使者」——一個在舊約中既與耶和華有別、又與祂同一的人物。德楊神父指出，此描述——披著雲彩（*νεφέλην*）、頭上有虹（*ἡ ἶρις ἐπὶ τῆς κεφαλῆς*）——刻意映照啟示錄4:3的寶座神顯，在那裡坐寶座的那位被虹環繞（*ἶρις κυκλόθεν τοῦ θρόνου*）。在東正教的解讀中，這是道成肉身前或已得榮耀的聖言（Logos）以神聖使者身份運作，與教父們對七十士譯本以賽亞書9:6中「大謀士的使者」（Μεγάλης Βουλῆς Ἄγγελος）的詮釋一致。

Dr. Chuck Missler (乍得·乃思樂博士) similarly identified this angel as a Christophany, emphasizing that the cloud-garment, the rainbow crown, the solar face, and the fiery feet all parallel the description of Christ in Revelation 1:13–16. Missler argued that the article of clothing—the cloud—recalls the Shekinah glory of the tabernacle and the transfiguration, pointing to divine identity.

乍得·乃思樂博士（Dr. Chuck Missler）同樣將此天使認定為基督的顯現，強調雲衣、虹冠、日面和火腳都與啟示錄1:13-16中基督的描述相對應。乃思樂博士論證道，這件衣著——雲——令人想起會幕的舍金納榮耀和變容山事件，指向神聖身份。

The Jamieson-Fausset-Brown *Commentary Critical and Explanatory on the Whole Bible* (1871) identifies this angel as Christ Himself, noting: "The description is most consistent with that of Christ Himself in ch. 1:13–16; the rainbow, the symbol of God's covenant faithfulness, forms His diadem; the cloud is His robe—as at His ascension and as He shall come again (Acts 1:9, 11; Matt. 24:30)." The commentary further notes that the term *ἄλλον* does not necessarily preclude Christ, since Christ is called *ἄγγελος* (Messenger) in the Old Testament and stands as the supreme Angel of the Covenant (Mal. 3:1).

耶米森-福塞特-布朗所著《全聖經批判性與解釋性註釋》（1871年）將此天使認定為基督本人，指出：「此描述與第一章13-16節中基督本身的描述最為一致；虹——上帝盟約信實的象徵——成為祂的冠冕；雲是祂的衣袍——正如祂升天時以及祂將再來時一樣（使徒行傳1:9, 11；馬太福音24:30）。」該註釋進一步指出，*ἄλλον* 一詞不一定排除基督，因為基督在舊約中被稱為 *ἄγγελος*（使者），並且祂是約的至高使者（瑪拉基書3:1）。

Matthew Henry's Concise Commentary states: "This angel is wrapped in a cloud—his ensign of authority and dignity. The rainbow on his head is the symbol of the covenant of mercy. His face shines like the sun for he brings light and truth. His feet like pillars of fire represent the firm and irresistible execution of divine judgment."

馬太·亨利簡明註釋（Matthew Henry's Concise Commentary）指出：「這位天使披著雲彩——這是他權柄和尊嚴的徽記。他頭上的虹是恩慈之約的象徵。他的臉面如日頭照耀，因為他帶來光明和真理。他如火柱的雙腳代表神聖審判的堅定而不可抗拒的執行。」

Derek Prince (葉光明) highlighted the covenantal symbolism of the rainbow (*ἡ ἶρις*), teaching that the rainbow in Scripture always points back to God's unbreakable

covenant promises—from Noah through to Christ. Prince emphasized that even in the midst of apocalyptic judgment, God reminds His people of His faithfulness. The rainbow above this angel's head signals that judgment is not arbitrary wrath but covenantal justice—God acting in perfect consistency with His own declared word.

葉光明（Derek Prince）強調了虹（*ἡ ἶρις*）的盟約象徵意義，教導說聖經中的虹總是指回上帝不可破壞的盟約應許——從挪亞直到基督。葉光明強調，即使在啟示性審判之中，上帝仍提醒祂的子民祂的信實。這位天使頭上的虹表明，審判不是任意的忿怒，而是盟約性的公義——上帝以完全符合祂自己所宣告之話語的方式行事。

Bishop Robert Barron (羅伯特·巴倫主教) has frequently commented on the apocalyptic imagery of Revelation as "the language of liturgy projected onto the cosmic screen." Barron would read the cloud, the rainbow, the solar radiance, and the fire as liturgical symbols—the cloud of incense, the arc of the covenant, the light of the paschal candle, the fire of the Holy Spirit—all converging in this single angelic figure who mediates between heaven and earth.

羅伯特·巴倫主教（Bishop Robert Barron）經常評論啟示錄的啟示性意象是「投射在宇宙銀幕上的禮儀語言」。巴倫主教將雲、虹、日輝和火解讀為禮儀性象徵——香的煙雲、約櫃的弓形、逾越蠟燭的光、聖靈的火——全都匯聚在這個在天地之間居間的天使人物身上。

II. REVELATION 10:2 — The Little Scroll 小書卷

A. Texts 經文

Koine Greek:

καὶ ἔχων ἐν τῇ χειρὶ αὐτοῦ βιβλαρίδιον ἠνεῳγμένον. καὶ ἔθηκεν τὸν πόδα αὐτοῦ τὸν δεξιὸν ἐπὶ τῆς θαλάσσης, τὸν δὲ εὐώνυμον ἐπὶ τῆς γῆς,

Transliteration: *Kai echōn en tē cheiri autou biblaridion ēneōgmenon. Kai ethēken ton poda autou ton dexion epi tēs thalassēs, ton de euōnymon epi tēs gēs,*

Syriac Peshitta:

ܠܐܪܥܐ ܥܠ ܡܣܡܠܐ ܕܝܡܝܢܐ ܪܓܠܗ ܘܣܡܐ ܥܠ ܝܡܐ ܣܡܐܠܝܬܐ ܕܝܡܝܢܐ ܥܠ ܝܡܐ ܣܡܐ ܕܫܝܠܗ ܐܝܟ ܕܐܪܝܬ ܠܐ ܗܘܐ

Transliteration: *With leh b'ideh kthaba fthikha wsam regleh dyamina 'al yamma wadsmala 'al ar'a.*

Old Church Slavonic:

И҃ им҆́ще въ р҃цѣҀхЄ свое́й кни́жиц҃ разгн҆́т҃: и҃ поста́ви но́г҃ свою҆ десн҆́ю на мо́ри, а҃ ш҆́йц҃ на земл҇и,

Transliteration: *I imushtche vŭ rutsě svoej knizhitsu razgnutu: i postavi nogu svoyu desnuyu na mori, a shujtsu na zemli,*

B. Translation 翻譯

English: "And he had in his hand a little scroll opened. And he set his right foot on the sea, and his left foot on the land."

Traditional Chinese:「他手裡拿著一卷展開的小書卷。他右腳踏在海上，左腳踏在地上。」

C. Exegesis 釋經

The word *βιβλαρίδιον* (biblaridion, "little scroll") is a diminutive form, distinct from the *βιβλίον* (biblion) of Revelation 5. The Peshitta renders this simply as ܟܬܒܐ (*kthaba*, "book" or "writing"), without indicating the diminutive form—a typical feature of Syriac, which does not employ diminutives in the same morphological way as Greek. The Old Church Slavonic *кни́жиц҃* (*knizhitsu*) does preserve the diminutive through its suffix *-иц҃* (*-itsu*), showing the Slavic translators' careful attention to the Greek morphology.

βιβλαρίδιον（biblaridion,「小書卷」）是一個指小形式，與啟示錄第五章的 *βιβλίον*（biblion）不同。別西大譯本將其簡單地翻譯為 ܟܬܒܐ（*kthaba*,「書」或「文字」），沒有表明指小形式——這是敘利亞語的典型特徵，該語言在形態上不以與希臘語相同的方式使用指小詞。古教會斯拉夫語的 *кнúжиц□*（*knizhitsu*）透過後綴 *-иц□*（*-itsu*）確實保留了指小意義，顯示了斯拉夫語譯者對希臘語形態的仔細關注。

The scroll is *ἠνεῳγμένον* (ēneōgmenon)—a perfect passive participle from *ἀνοίγω*, indicating that it has already been opened and remains in an open state. This is theologically significant: unlike the sealed scroll of Revelation 5 which only the Lamb could open, this little scroll comes to John already unsealed, its contents ready for reception and proclamation.

書卷是 *ἠνεῳγμένον*（ēneōgmenon）——*ἀνοίγω* 的完成被動分詞，表示它已經被打開並且保持敞開狀態。這在神學上意義重大：與啟示錄第五章中只有羔羊才能打開的封印書卷不同，這卷小書卷來到約翰面前時已經啟封，其內容已準備好被接收和宣告。

Gary Hamrick has taught that the distinction between the large scroll of Revelation 5 and this little scroll is purposeful: the larger scroll contains the full panorama of God's redemptive judgments, while this smaller scroll likely contains a specific prophetic message—perhaps the content of Revelation 11–13, the narrative of the two witnesses, the beast, and the intensified tribulation that John must personally "digest" before prophesying again.

蓋瑞·漢瑞克（Gary Hamrick）教導說，啟示錄第五章大書卷與這卷小書卷之間的區別是有意為之的：大書卷包含上帝救贖性審判的全景，而這卷小書卷可能包含一個特定的預言信息——也許是啟示錄11-13章的內容，即兩位見證人、獸和約翰在再次說預言之前必須親自「消化」的加劇災難敘事。

The angel's posture—one foot on the sea, one on the land—is an act of cosmic sovereignty. **Charles H. Spurgeon** proclaimed in his characteristic manner that this

posture declares "universal dominion—not a partial sovereignty, not a kingdom bounded by rivers or mountains, but the whole creation beneath the feet of God's messenger. Sea and land together are claimed for the Lord." Spurgeon saw this as a prophetic enactment of Psalm 95:5: "The sea is His, for He made it, and His hands formed the dry land."

天使的姿態——一隻腳踏在海上，一隻踏在地上——是宇宙主權的行動。查爾斯·司布真（Charles H. Spurgeon）以其特有的方式宣告，這個姿態宣告了「普世的主權——不是部分的主權，不是以河流或山脈為界的國度，而是整個受造界都在上帝使者的腳下。海洋和陸地一同被宣稱歸於主。」司布真將此視為詩篇95:5的預言性體現：「海洋屬祂，因為是祂創造的；陸地也是祂的手所造。」

N.T. Wright contextualizes this image within the broader New Testament theology of new creation. Wright argues that the angel straddling sea and land is an acted parable of God's intention to renew the entire created order—not merely to save souls out of it, but to reclaim every square inch of creation for His kingdom purposes. This, Wright emphasizes, is the Jewish hope that the early Christians inherited and that Revelation brings to its dramatic climax.

N.T.·賴特（N.T. Wright）將這一意象置於更廣泛的新約新創造神學中加以理解。賴特論證，天使橫跨海陸是上帝意圖更新整個受造秩序的一個行動比喻——不僅僅是將靈魂從中拯救出來，而是為祂的國度目的收復創造的每一寸。賴特強調，這是早期基督徒所繼承的猶太盼望，而啟示錄將其帶入戲劇性的高潮。

Dr. Craig Keener notes that in Greco-Roman antiquity, placing one's foot upon a territory was a legal act of claiming possession (cf. Deut. 11:24; Josh. 1:3). Keener emphasizes the background in ancient Near Eastern royal iconography, where conquering kings are depicted with their feet upon the lands and seas they have

subdued. The angel's action is thus a dramatic assertion that the God of Israel is sovereign over the totality of creation, sea monsters and land beasts alike.

乃基能博士（Dr. Craig Keener）指出，在希臘羅馬古代，將腳放在領土上是宣告佔有的法律行為（參見申命記11:24；約書亞記1:3）。基能博士強調了古代近東王室圖像學的背景，在那裡征服的君王被描繪為腳踏在他們所征服的土地和海洋上。因此，天使的行動是一個戲劇性的宣告：以色列的上帝對整個受造界擁有主權，無論是海怪還是陸地上的獸。

III. REVELATION 10:3–4 — The Seven Thunders 七雷

A. Texts 經文

Koine Greek:

(3) καὶ ἔκραξεν φωνῇ μεγάλῃ ὥσπερ λέων μυκᾶται. καὶ ὅτε ἔκραξεν, ἐλάλησαν αἱ ἑπτὰ βρονταὶ τὰς ἑαυτῶν φωνάς. (4) καὶ ὅτε ἐλάλησαν αἱ ἑπτὰ βρονταί, ἔμελλον γράφειν· καὶ ἤκουσα φωνὴν ἐκ τοῦ οὐρανοῦ λέγουσαν· Σφράγισον ἃ ἐλάλησαν αἱ ἑπτὰ βρονταί, καὶ μὴ αὐτὰ γράψῃς.

Transliteration: *(3) Kai ekraxen phōnē megalē hōsper leōn mykatai. Kai hote ekraxen, elalēsan hai hepta brontai tas heautōn phōnas. (4) Kai hote elalēsan hai hepta brontai, emellon graphein; kai ēkousa phōnēn ek tou ouranou legousan: Sphragison ha elalēsan hai hepta brontai, kai mē auta grapsēs.*

Syriac Peshitta:

(3) ܘܩܠ ܥܒܕ ܐܝܟ ܐܪܝܐ ܕܓܥܐ ܘܟܕ ܩܠ ܥܒܕ ܠܘ ܫܒܥ ܪܥܡ̈ܐ ܐܝܬ ܠܗܘܢ ܠܩܠ̈ܗܘܢ (4) ܘܟܕ ܐܡܪܘ ܫܒܥ ܪܥܡ̈ܐ ܐܝܬ ܠܗܘܢ ܠܩܠ̈ܗܘܢ ܗܘ ܥܬܝܕ ܐܢܐ ܕܐܟܬܒ ܘܫܡܥܬ ܩܠܐ ܡܢ ܫܡܝܐ ܕܐܡܪ ܠܝ ܟܬܘܢ ܡܐ ܕܐܡܪܘ ܫܒܥ ܪܥܡ̈ܐ ܐܝܬ ܠܗܘܢ ܠܩܠ̈ܗܘܢ ܘܠܐ ܬܟܬܘܒ ܐܢܘܢ

Transliteration: *(3) Waq'a bqala rabba aykh arya dnahem wkhad q'a malliy shab'a ra'me qallayhun. (4) Wkhad malliy shab'a ra'me tsbith dekhtuv wshem'eth qala men shmaya demar li khtum ma dmalliy shab'a ra'me wla thekhtuv enneyn.*

Old Church Slavonic:

(3) и҃ возопи҆ гла́сомъ вели́кимъ, ꙗ҆́коже ле́въ рыка́етъ. и҃ є҆гда҇ возопи҆, глаго́лаша се́дмь громы́въ гла́сы своѧ̀. (4) И҃ є҆гда҇ глаго́лаша се́дмь громы́въ гла́сы своѧ̀, хотѣ́хъ писа́ти: и҃ слы́шахъ гла́съ съ нб҃сѐ глаго́лющъ: запечатлѣ́й, ꙗ҆̀же глаго́лаша се́дмь громы́въ, и҃ не пиши҆ си́хъ.

Transliteration: *(3) I vozopi glasom velikim, jakozhe lev rykaet. I jegda vozopi, glagolasha sedm' gromov glasy svoja. (4) I jegda glagolasha sedm' gromov glasy svoja, khotěkhŭ pisati: i slyshakhŭ glasŭ sŭ neb(e)se glagoljushtch: zapechatlěj, jazhe glagolasha sedm' gromov, i ne pishi sikhŭ.*

B. Translation 翻譯

English: "(3) And he cried out with a loud voice, as a lion roars. And when he cried out, the seven thunders uttered their voices. (4) And when the seven thunders had spoken, I was about to write; and I heard a voice from heaven saying: 'Seal up the things which the seven thunders spoke, and do not write them.'"

Traditional Chinese:「(3)他大聲呼喊，好像獅子吼叫。他呼喊的時候，七雷就發出聲音。(4)七雷發聲之後，我正要寫出來，就聽見從天上有聲音說：『七雷所說的，你要封上，不可寫出來。』」

C. Exegesis 釋經

The simile *ὥσπερ λέων μυκᾶται* ("as a lion roars") is striking. The verb *μυκᾶται* properly refers to the lowing of cattle or the deep-throated roar of a large animal. The Peshitta uses ܐܪܝܐ ܕܢܗܡ (*arya dnahem*), where *nahem* is the exact Syriac equivalent for the

roaring of a lion—the same root used in Amos 3:8 in the Syriac Old Testament: "The lion has roared; who will not fear?" In Old Church Slavonic, *лéвъ рыкáетъ* (*lev rykaet*) preserves the same powerful imagery. The leonine cry connects to the messianic imagery of Genesis 49:9 (the Lion of Judah) and Hosea 11:10 ("He will roar like a lion").

比喻 *ὥσπερ λέων μυκᾶται*（「好像獅子吼叫」）引人注目。動詞 *μυκᾶται* 本義指牛的低吼或大型動物深沉的咆哮。別西大譯本使用 ܐܪܝܐ ܕܢܚܡ（*arya dnahem*），其中 *nahem* 是敘利亞語中獅子吼叫的精確對應詞——與敘利亞文舊約中阿摩司書3:8所用的詞根相同：「獅子吼叫了，誰不懼怕？」古教會斯拉夫語的 *лéвъ рыкáетъ*（*lev rykaet*）保留了同樣有力的意象。獅子般的呼喊連接到創世記49:9（猶大的獅子）和何西阿書11:10（「祂必像獅子吼叫」）的彌賽亞意象。

The seven thunders (*αἱ ἑπτὰ βρονταί*) remain one of the most mysterious elements in all of Scripture. The definite article *αἱ* ("the") suggests these are known entities in the heavenly realm—not random thunderclaps, but specific voices of divine authority. The number seven, as throughout Revelation, signifies fullness and completeness.

七雷（*αἱ ἑπτὰ βρονταί*）仍然是整部聖經中最神秘的元素之一。定冠詞 *αἱ*（「那些」）暗示這些是天上領域中已知的實體——不是隨機的雷聲，而是神聖權柄的特定聲音。數字七，如同在整部啟示錄中一樣，象徵著豐滿和完全。

Dr. Chuck Missler (乍得·乃思樂博士) devoted particular attention to the sealed thunders, arguing that this is the only part of Revelation that is deliberately sealed. While Daniel was told to seal his entire vision (Dan. 12:4), John is told to write everything *except* this. Missler considered this a profound reminder that God's revelation, though generous, is not exhaustive—there remain dimensions of the divine plan that are not for human knowledge in the present age. He linked this to Deuteronomy 29:29: "The secret things belong to the Lord our God."

乍得·乃思樂博士（Dr. Chuck Missler）特別關注被封印的七雷，論證這是啟示錄中唯一被刻意封印的部分。雖然但以理被告知要封閉他的整個異象（但以理書12:4），約翰卻被告知要記錄一切——除了這個。乃思樂博士認為這是一個深刻的提醒：上帝的啟示雖然慷慨，但並非窮盡——神聖計劃中仍有某些維度不是人類在現今時代所能知曉的。他將此與申命記29:29聯繫起來：「隱秘的事是屬於耶和華我們上帝的。」

Fr. Chad Ripperger (查德·里佩格爾神父), in his discussions on the spiritual life and the hidden things of God, has noted that the sealing of the seven thunders teaches a crucial spiritual principle: not all knowledge is salutary; not all revelation is meant for public consumption. There is an apophatic dimension to God's dealings with humanity—a "learned ignorance" (to use Nicholas of Cusa's term) that the faithful must embrace. The thunders represent the limits God places on human knowing, inviting trust rather than comprehension.

查德·里佩格爾神父（Fr. Chad Ripperger）在其關於屬靈生命和上帝隱秘事物的討論中指出，七雷的封印教導了一個關鍵的屬靈原則：並非所有知識都是有益的；並非所有啟示都是為了公開傳播。上帝與人類的互動中存在一個否定神學的維度——一種信徒必須接受的「有學識的無知」（借用庫薩的尼古拉的術語）。七雷代表了上帝對人類認知所設定的限制，邀請人信靠而非理解。

Voddie Baucham (沃迪·鮑彻姆) has preached that the sealed thunders teach Christians about the sufficiency of what God *has* revealed. "God has given us everything we need for life and godliness in His Word," Baucham teaches. "The sealed thunders tell us: stop speculating about what God has hidden, and start obeying what He has revealed."

沃迪·鮑彻姆（Voddie Baucham）曾宣講說，被封印的七雷教導基督徒關於上帝已經啟示之事的充分性。鮑彻姆教導：「上帝在祂的話語中已給了我們生命和敬虔所需的一切。被封印的七雷告訴我們：停止對上帝所隱藏之事的猜測，開始順服祂已經啟示的。」

William Lane Craig (威廉·萊恩·克雷格), while primarily a philosopher and apologist, has noted that passages like this one support the broader Christian epistemic principle of "properly basic beliefs"—that God reveals what is necessary and sufficient for the purposes of human salvation and sanctification, while reserving to Himself knowledge that transcends our creaturely capacity. The sealed thunders, for Craig, are a vivid narrative instance of the Creator-creature distinction in epistemology.

威廉·萊恩·克雷格（William Lane Craig）雖然主要是一位哲學家和護教家，但他指出，像這樣的經文支持更廣泛的基督教認識論原則——「適當的基本信念」——即上帝啟示人類救恩和成聖所必需和充分的內容，同時保留超越我們受造者能力的知識歸於祂自己。對克雷格而言，被封印的七雷是認識論中「創造者-受造者」區別的一個生動敘事實例。

IV. REVELATION 10:5–7 — The Oath of the Angel and the Mystery of God 天使的誓言與上帝的奧秘

A. Texts 經文

Koine Greek:

(5) Καὶ ὁ ἄγγελος ὃν εἶδον ἑστῶτα ἐπὶ τῆς θαλάσσης καὶ ἐπὶ τῆς γῆς, ἦρεν τὴν χεῖρα αὐτοῦ τὴν δεξιὰν εἰς τὸν οὐρανόν, (6) καὶ ὤμοσεν ἐν τῷ ζῶντι εἰς τοὺς αἰῶνας τῶν αἰώνων, ὃς ἔκτισεν τὸν οὐρανὸν καὶ τὰ ἐν αὐτῷ καὶ τὴν γῆν καὶ τὰ ἐν αὐτῇ καὶ τὴν θάλασσαν καὶ τὰ ἐν αὐτῇ, ὅτι χρόνος οὐκέτι ἔσται· (7) ἀλλ᾽ ἐν ταῖς ἡμέραις τῆς φωνῆς τοῦ ἑβδόμου ἀγγέλου, ὅταν μέλλῃ σαλπίζειν, καὶ ἐτελέσθη τὸ μυστήριον τοῦ θεοῦ, ὡς εὐηγγέλισεν τοὺς ἑαυτοῦ δούλους τοὺς προφήτας.

Transliteration: *(5) Kai ho angelos hon eidon hestōta epi tēs thalassēs kai epi tēs gēs, ēren tēn cheira autou tēn dexian eis ton ouranon, (6) kai ōmosen en tō zōnti eis tous aiōnas tōn aiōnōn, hos ektisen ton ouranon kai ta en autō kai tēn gēn kai ta en autē kai tēn thalassan kai ta en autē, hoti chronos ouketi estai; (7) all' en tais hēmerais tēs*

phōnēs tou hebdomou angelou, hotan mellē salpizein, kai etelesthē to mystērion tou theou, hōs euēngelisen tous heautou doulous tous prophētas.

Syriac Peshitta:

(5) ܕܫܡܝܐ ܗܘ ܕܩܐܡ ܥܠ ܝܡܐ ܘܥܠ ܐܪܥܐ ܐܪܝܡ ܗܠܝܢ ܕܫܡܝܐ (6) ܘܡܐ ܕܒܗܘ ܗܟܝ ܩܐܡ ܥܠܡ ܥܠ ܥܠܡ ܗܘ ܕܒܪܐ ܕܫܡܝܐ ܘܡܬܕܡ ܕܒܗܘ ܕܒܗ ܐܪܥܐ ܘܡܬܕܡ ܕܒܗ ܝܡܐ ܘܡܬܕܡ ܕܒܗ ܕܙܒܢܐ ܠܐ ܢܗܘ ܬܘܒ (7) ܐܠܐ ܒܝܘܡܬܐ ܕܩܠܐ ܕܡܠܐܟܐ ܕܫܒܥܐ ܡܐ ܕܬܝܕ ܕܢܙܡܪ ܢܫܬܠܡ ܐܝܟ ܕܒܣܪ ܠܥܒܕܘܗܝ ܢܒܝܐ

Transliteration: *(5) Wmal'akha haw dakhzith dqa'em 'al yamma w'al ar'a arim ideh lashmaya (6) wima bhaw dkhay l'alam 'almin haw dabra shmaya wmeddem dbhun war'a wmeddem dbah wyamma wmeddem dbeh dzabna la nehwe tuv (7) ella byawmatha dqala dmal'akha dshab'a ma da'thid danzamar neshtalam 'raza dalaha aykh dsabar l'abdawhy nbiye.*

Old Church Slavonic:

(5) Ѝ а́гг҃лъ, є́гóже ви́дѣхъ стоя́ща на мóри ѝ на землѝ, воздвижѐ р□́к□ свою̀ на нб̃о, (6) ѝ кля́тсѧ жив□́щимъ во вѣ́ки вѣкѡ́въ, и́же создà нéбо ѝ ѥ̀же въ нéмъ, ѝ зéмлю ѝ ѥ̀же на нéй, ѝ мóре ѝ ѥ̀же въ нéмъ, ѥ́кѡ врéмѧ □̀жѐ не б□́детъ: (7) но во днѝ гла́са седмóгѡ а́гг҃ла, є́гдà и́мать вострубѝти, ѝ скончáетсѧ та́йна бж̃їѧ, ѥ́коже благовѣстѝ свои́мъ рабѡ́мъ пр□̑ро́кѡмъ.

Transliteration: *(5) I ang(ge)lŭ, jegozhe viděkhŭ stojashcha na mori i na zemli, vozdvizhe ruku svoju na nebo, (6) i kljatsja zhivushchim vo věki věkov, izhe sozda nebo i jazhe vŭ nem, i zemlju i jazhe na nej, i more i jazhe vŭ nem, jako vremja uzhe ne budet: (7) no vo dni glasa sedmogo ang(ge)la, jegda imat' vostrubiti, i skonchajetsja tajna Bozhija, jakozhe blagovesti svoim rabom prorokom.*

B. Translation 翻譯

English: "(5) And the angel whom I saw standing on the sea and on the land raised his right hand to heaven, (6) and swore by Him who lives forever and ever, who created heaven and the things in it, and the earth and the things in it, and the sea and the things in it, that there shall be delay no longer, (7) but in the days of the voice of the seventh angel, when he is about to sound, then the mystery of God is finished, as He declared the good news to His servants the prophets."

Traditional Chinese:「(5)我所看見的那位站在海上和地上的天使，向天舉起右手來，(6)指著那創造天和天上之物、地和地上之物、海和海中之物、直活到永永遠遠的，起誓說：『不再有延遲了，(7)但在第七位天使吹號發聲的日子，上帝的奧秘就完成了，正如祂向祂的僕人眾先知所宣告的福音。』」

C. Exegesis 釋經

The Oath and the End of Delay 誓言與延遲的終結

The angel's oath-gesture—raising the right hand to heaven—directly parallels Daniel 12:7, where a heavenly figure standing above the waters raises both hands and swears by the Eternal One. The Greek *ὤμοσεν* (ōmosen, "he swore") is rendered in Syriac as ܐܡܝ (*wima*), from the root *y-m-'*, which is the standard Semitic oath-formula. In Old Church Slavonic, *кльмсѧ* (*kljatsja*) carries the solemn weight of a binding vow before God.

天使的起誓姿態——向天舉起右手——直接對應但以理書12:7，那裡一位天上的人物站在眾水之上，舉起雙手指著永活者起誓。希臘文 *ὤμοσεν*（ōmosen,「他起誓」）在敘利亞文中被翻譯為 ܐܡܝ（*wima*），源自詞根 *y-m-'*，這是標準的閃族語起誓格式。在古教會斯拉夫語中，*кльмсѧ*（*kljatsja*）承載著在上帝面前莊嚴約束性誓言的分量。

The critical phrase *χρόνος οὐκέτι ἔσται* ("time shall be no more" or "there shall be no more delay") has generated significant debate. The word *χρόνος* (chronos) can mean either "time" in the abstract philosophical sense or "delay/interval" in a more concrete

sense. Most modern commentators favor the translation "delay" (cf. the Syriac ܙܒܢܐ, *zabna*, which encompasses both temporal duration and appointed time/season, and the Slavonic *врéмя*, *vremja*, which similarly can mean either "time" or "appointed season").

關鍵短語 *χρόνος οὐκέτι ἔσται*(「不再有時間」或「不再有延遲」)引發了重大爭論。*χρόνος*(chronos)一詞可以指抽象哲學意義上的「時間」，也可以指更具體意義上的「延遲/間隔」。大多數現代註釋家傾向於翻譯為「延遲」(參見敘利亞文 ܙܒܢܐ, *zabna*，涵蓋時間持續和指定時間/季節兩個含義；以及斯拉夫語 *врéмя*, *vremja*，同樣可以指「時間」或「指定的季節」)。

John F. MacArthur (約翰·麥克阿瑟) strongly argues for the translation "delay" rather than "time." MacArthur explains that the angel is announcing the end of God's patience—the period of long-suffering during which God has withheld final judgment is concluding. "God is not slow, as some count slowness" (2 Pet. 3:9), but the time of forbearance has a terminus. With the seventh trumpet, that terminus arrives.

約翰·麥克阿瑟(John F. MacArthur)堅決主張翻譯為「延遲」而非「時間」。麥克阿瑟解釋說，天使宣告的是上帝忍耐的終結——上帝保留最後審判的長久忍耐時期即將結束。「主所應許的尚未成就，有人以為祂是耽延」(彼得後書3:9)，但寬容的時間有其終點。隨著第七號的吹響，那個終點到來。

Pastor Stephen Tong (唐崇榮牧師), the renowned Reformed theologian and preacher of the Chinese-speaking world, has expounded on the sovereignty of God in the unfolding of eschatological time. Tong teaches that God is the Lord of history—*chronos* and *kairos* are both in His hands. The angel's declaration that "delay is finished" is not a concession that God has been slow, but a sovereign announcement that the appointed moment of consummation has arrived. Tong emphasizes that the mystery of God's timing is itself a reflection of His wisdom and love: He delays not out of weakness but to allow for repentance, and He acts not in haste but in perfect readiness.

唐崇榮牧師（Pastor Stephen Tong），華語世界著名的改革宗神學家和佈道家，曾闡述上帝在末世時間展開中的主權。唐牧師教導說，上帝是歷史的主——*chronos*（時間）和 *kairos*（時機）都在祂手中。天使宣告「不再有延遲」並非承認上帝一直遲緩，而是一個主權性的宣告：圓滿成全的指定時刻已經到來。唐牧師強調，上帝時間的奧秘本身就是祂智慧和慈愛的反映：祂延遲不是出於軟弱，而是為了給悔改留出空間；祂行動不是出於匆忙，而是在完美的預備中。

The Mystery of God 上帝的奧秘

The phrase *τὸ μυστήριον τοῦ θεοῦ* ("the mystery of God") is theologically dense. In Pauline usage, *μυστήριον* refers to the previously hidden divine plan now revealed in Christ (Eph. 1:9–10, 3:3–6, Col. 1:26–27). The Syriac ܪܙܐ (*'raza*) is particularly rich, as it also denotes "sacrament" or "holy mystery" in Eastern Syriac liturgical tradition—the Eucharistic mystery is called *'raza qaddisha*. The Old Church Slavonic *мáйна* (*tajna*) likewise carries both meanings: "mystery" and "sacrament," as in the Divine Liturgy's reference to the "Holy Mysteries" (*Святые Тайны*).

短語 *τὸ μυστήριον τοῦ θεοῦ*（「上帝的奧秘」）在神學上含義豐富。在保羅的用法中，*μυστήριον* 指先前隱藏、現在在基督裡顯明的神聖計劃（以弗所書1:9-10, 3:3-6；歌羅西書1:26-27）。敘利亞文 ܪܙܐ（*'raza*）特別豐富，因為在東方敘利亞禮儀傳統中，它也表示「聖事」或「聖奧秘」——聖餐奧秘被稱為 *'raza qaddisha*。古教會斯拉夫語的 *мáйна*（*tajna*）同樣承載兩重含義：「奧秘」和「聖事」，如神聖禮儀中提到的「聖奧跡」（*Святые Тайны*）。

The verb *ἐτελέσθη* (etelesthē, "is finished/completed") is an aorist passive—a "prophetic aorist" that treats the future completion as already accomplished in the certainty of God's plan. This is precisely the verb used in John 19:30 by Christ on the cross: *Τετέλεσται* ("It is finished"). The theological echo is intentional: what Christ inaugurated on the cross will be consummated at the seventh trumpet.

動詞 *ἐτελέσθη*（etelesthē,「已完成」）是一個不定過去被動態——一個「先知性不定過去時」，將未來的完成視為在上帝計劃的確定性中已經實現。這正是基督在十字架上使用的動詞（約翰福音19:30）：*Τετέλεσται*（「成了」）。這一神學呼應是有意為之的：基督在十字架上所開啟的，將在第七號時圓滿完成。

Fr. Josiah Trenham (約西亞·特倫漢神父) has taught that the "mystery of God" encompasses the entire economy of salvation—from creation through incarnation, cross, resurrection, ascension, and Pentecost to the final parousia. In the Orthodox understanding, the mystery is not a puzzle to be solved but a reality to be entered. The completion of the mystery at the seventh trumpet is the final unveiling of what has been partially revealed throughout salvation history.

約西亞·特倫漢神父（Fr. Josiah Trenham）教導說，「上帝的奧秘」涵蓋了整個救恩經綸——從創造、道成肉身、十字架、復活、升天、五旬節直到最後的再來。在東正教的理解中，奧秘不是一個有待解決的謎題，而是一個有待進入的實在。奧秘在第七號時的完成，是救恩歷史中部分啟示之事的最終揭幕。

Dr. John Bergsma (約翰·伯格斯瑪博士), a Catholic biblical scholar, connects this "mystery of God" to the covenantal structure of salvation history. Bergsma argues that each major covenant—Adamic, Noahic, Abrahamic, Mosaic, Davidic, and New—progressively reveals aspects of God's plan, and the "completion" announced here is the eschatological fulfillment of all covenantal promises. The "good news declared to His servants the prophets" (*ὡς εὐηγγέλισεν τοὺς ἑαυτοῦ δούλους τοὺς προφήτας*) confirms that this mystery is not a new revelation but the fulfillment of what was long ago announced.

約翰·伯格斯瑪博士（Dr. John Bergsma），一位天主教聖經學者，將這「上帝的奧秘」與救恩歷史的盟約結構聯繫起來。伯格斯瑪博士論證說，每一個主要盟約——亞當之約、挪亞之約、亞伯拉罕之約、摩西之約、大衛之約和新約——都逐步啟示上帝計劃的各個方面，而此

處宣告的「完成」是所有盟約應許的末世成就。「正如祂向祂的僕人眾先知所宣告的福音」（*ὡς εὐηγγέλισεν τοὺς ἑαυτοῦ δούλους τοὺς προφήτας*）確認這奧秘不是新的啟示，而是很久以前就已宣告之事的應驗。

Dr. Leighton Flowers (萊頓·弗勞爾斯博士) has emphasized the pastoral significance of this oath: God swears because He wants His people to have absolute assurance. The oath is not for God's benefit—He cannot lie—but for ours. God condescends to use the strongest possible human legal instrument, the sworn oath, to guarantee that His plan will be brought to completion. Flowers sees this as a profound expression of divine love: God binds Himself by oath to encourage the faith of the suffering church.

萊頓·弗勞爾斯博士（Dr. Leighton Flowers）強調了這個誓言的牧靈意義：上帝起誓是因為祂要祂的子民有絕對的確信。誓言不是為了上帝的益處——祂不能說謊——而是為了我們。上帝屈尊使用人類最強有力的法律工具——莊嚴的誓言——來保證祂的計劃將被帶到完成。弗勞爾斯將此視為神聖之愛的深刻表達：上帝以誓言約束自己，以鼓勵受苦教會的信心。

Frank Turek (弗蘭克·圖雷克) has applied this passage apologetically, arguing that the completion of God's mystery at the end of history gives meaning and direction to all of history. Without an ultimate telos, Turek argues, history is "a tale told by an idiot, full of sound and fury, signifying nothing." But with the promise that God's mystery will be completed—that justice, mercy, and truth will have the last word—history becomes a meaningful narrative with a glorious conclusion.

弗蘭克·圖雷克（Frank Turek）從護教學角度運用這段經文，論證上帝的奧秘在歷史終結時的完成賦予了全部歷史以意義和方向。圖雷克論證說，沒有一個最終的目的（telos），歷史就是「由白痴所講述的故事，充滿了喧囂和憤怒，卻毫無意義」。但有了上帝的奧秘將被完成的應許——公義、憐憫和真理將擁有最後的話語權——歷史就成為一個有意義的敘事，有著榮耀的結局。

V. REVELATION 10:8–9 — The Command to Take the Scroll 領取書卷的命令

A. Texts 經文

Koine Greek:

(8) Καὶ ἡ φωνὴ ἣν ἤκουσα ἐκ τοῦ οὐρανοῦ, πάλιν λαλοῦσα μετ᾽ ἐμοῦ καὶ λέγουσα· Ὕπαγε λάβε τὸ βιβλαρίδιον τὸ ἠνεῳγμένον ἐν τῇ χειρὶ τοῦ ἀγγέλου τοῦ ἑστῶτος ἐπὶ τῆς θαλάσσης καὶ ἐπὶ τῆς γῆς. (9) Καὶ ἀπῆλθον πρὸς τὸν ἄγγελον, λέγων αὐτῷ δοῦναί μοι τὸ βιβλαρίδιον. Καὶ λέγει μοι· Λάβε καὶ κατάφαγε αὐτό, καὶ πικρανεῖ σου τὴν κοιλίαν, ἀλλ᾽ ἐν τῷ στόματί σου ἔσται γλυκὺ ὡς μέλι.

Transliteration: *(8) Kai hē phōnē hēn ēkousa ek tou ouranou, palin lalousa met' emou kai legousa: Hypage labe to biblaridion to ēneōgmenon en tē cheiri tou angelou tou hestōtos epi tēs thalassēs kai epi tēs gēs. (9) Kai apēlthon pros ton angelon, legōn autō dounai moi to biblaridion. Kai legei moi: Labe kai kataphage auto, kai pikranei sou tēn koilian, all' en tō stomati sou estai glyky hōs meli.*

Syriac Peshitta:

(8) ܘܩܵܠܵܐ ܗܵܘ ܕܫܶܡܥܬ ܡܶܢ ܫܡܲܝܵܐ ܬܽܘܒ ܡܡܲܠܶܠ ܥܲܡܝ ܘܐܲܡܲܪ ܙܶܠ ܣܲܒ ܟܬܲܒ ܕܲܦܬܺܝܟ ܒܺܝܕܹܗ ܕܡܲܠܐܟܵܐ ܗܵܘ ܕܩܵܥܶܡ ܥܲܠ ܝܲܡܐ ܘܥܲܠ ܐܪܥܵܐ (9) ܘܐܙܠܬ ܠܘܬ ܡܲܠܐܟܵܐ ܘܐܡܪܬ ܠܶܗ ܕܢܬܠ ܠܝ ܟܬܲܒ ܘܐܡܪ ܠܝ ܣܲܒ ܐܟܘܠ ܘܢܡܪ ܟܪܣܲܟ ܐܠܐ ܒܦܘܡܟ ܢܗܘܶܐ ܟܠ ܝܲܟ ܕܒܫܐ

Transliteration: *(8) Wqala haw dsheme'th men shmaya tuv mmalel 'ami w'amar zel sab kthaba daftikh b'ideh dmal'akha haw dqa'em 'al yamma w'al ar'a. (9) We'zalth lwath mal'akha we'mreth leh dnettel li kthaba we'mar li sab 'akhul wanmar karsakh ella bfumakh nehwe khle aykh debsha.*

Old Church Slavonic:

(8) И҃ гла́съ, є҆го́же слы́шахъ съ нб҃сѐ, па́ки глаго́лющъ со мно́ю и҃ рек҃щъ: и҃дѝ и҃ возмѝ кни́жиц҃ разгн҃т҃ю и҃зъ р҃кѝ а҃г҃ла стоѧ́щагѡ на мо́ри и҃ на землѝ. (9) И҃ идо́хъ ко а҃г҃л҃, глаго́лѧ є҆м҃ѝ: да́ждь мѝ кни́жиц҃. И҃ рече́ мѝ: прїимѝ и҃ снѣ́ждь ю҃, и҃ горькà б҃де́тъ во чре́вѣ твое́мъ, но во ҃ѹ҃стѣ́хъ твои́хъ б҃де́тъ сладкà ꙗ҆́кѡ ме́дъ.

Transliteration: *(8) I glasŭ, jegozhe slyshakhŭ sŭ neb(e)se, paki glagoljushtch so mnoyu i rekushtch: idi i voz'mi knizhitsu razgnutuyu iz ruki ang(ge)la stojashchago na mori i na zemli. (9) I idokhŭ ko ang(ge)lu, glagolja jemu: dazhd' mi knizhitsu. I reche mi: priimi i snězhd' ju, i gor'ka budet vo chrěvě tvojem, no vo ustěkhŭ tvoikh budet sladka jako med.*

B. Translation 翻譯

English: "(8) And the voice which I heard from heaven spoke to me again and said: 'Go, take the little scroll which is opened in the hand of the angel who stands on the sea and on the land.' (9) And I went to the angel and told him to give me the little scroll. And he said to me: 'Take and eat it up, and it will make your stomach bitter, but in your mouth it will be sweet as honey.'"

Traditional Chinese:「(8)我先前從天上所聽見的那聲音又對我說:『你去，把那站在海上和地上的天使手中展開的小書卷拿過來。』(9)我就走到天使那裡，請他把小書卷給我。他對我說:『你拿著吃掉它，它要叫你肚腹發苦，然而在你口中要甜如蜜。』」

C. Exegesis 釋經

The command *κατάφαγε* (kataphage, "eat it up completely") uses the prefix *κατα-* to intensify the action—this is not a nibble or a taste but a thorough devouring. The imperative echoes Ezekiel 3:1–3, where the prophet is commanded to eat the scroll before prophesying to Israel. The Syriac ܟܘܠ (*'akhul*, "eat") is a straightforward imperative from the root *'-k-l*—the most basic Semitic word for eating, the same root as

Hebrew אָכַל ('akhal). The Slavonic *снѣ́ждь* (*sněžd′*) is an archaic imperative meaning "consume/devour."

命令 *κατάφαγε*（kataphage,「吃盡它」）使用前綴 *κατα-* 來加強動作——這不是淺嘗或品嚐，而是徹底的吞噬。這個命令呼應了以西結書3:1-3，那裡先知被命令在向以色列說預言之前吃掉書卷。敘利亞文ܐܟܘܠ（*'akhul*,「吃」）是來自詞根 *'-k-l* 的直接命令式——最基本的閃族語表示「吃」的詞，與希伯來語 אָכַל（'akhal）同根。斯拉夫語 *снѣ́ждь*（*sněžd′*）是一個古體命令式，意為「吞食/吃盡」。

Charles H. Spurgeon preached powerfully on this imagery of eating the Word of God: "The prophet must first feed upon the truth before he feeds others with it. He must digest the Word in his own soul—must know its sweetness to the taste, must feel its bitterness in the bowels—before he can preach it with power. A preacher who has not eaten the scroll is a mere parrot, repeating sounds without understanding. But the one who has devoured the Word speaks from the marrow of his being."

查爾斯·司布真（Charles H. Spurgeon）有力地宣講了吃上帝話語的意象：「先知必須先自己以真理為食，然後才能用它餵養他人。他必須在自己的靈魂中消化這話語——必須知道它對味覺的甘甜，必須感受它在腸腹中的苦澀——然後才能有力地宣講它。一個沒有吃過書卷的傳道人不過是鸚鵡，重複聲音卻不理解。但那吞噬了話語的人，從他存有的骨髓中說話。」

Derek Prince (葉光明) similarly taught that the eating of the scroll represents the internalization of divine revelation. Prince emphasized the difference between *information* about God and *transformation* by God. "Many Christians," Prince warned, "have information about the Bible, but the Bible has not gotten into them. The Word must be eaten—received, chewed, swallowed, digested—before it becomes prophetic power in our lives." Prince connected this to Jeremiah 15:16: "Your words were found, and I ate them, and Your words became to me a joy and the delight of my heart."

葉光明（Derek Prince）同樣教導說，吃書卷代表對神聖啟示的內在化。葉光明強調了關於上帝的信息與被上帝轉化之間的區別。葉光明警告：「許多基督徒擁有關於聖經的信息，但聖經並沒有進入他們裡面。話語必須被吃——接受、咀嚼、吞下、消化——才能成為我們生命中先知性的能力。」葉光明將此與耶利米書15:16聯繫起來：「耶和華萬軍之上帝啊，我得著你的言語，就當食物吃了；你的言語是我心中的歡喜快樂。」

Bishop Robert Barron (羅伯特·巴倫主教) has drawn a Eucharistic connection to this passage. Barron notes that in the Catholic sacramental tradition, the faithful "eat" the Word made flesh in the Eucharist, and that this passage in Revelation mirrors the dual nature of the Eucharistic encounter: sweet on the lips because it is communion with God Himself, but bitter in the belly because it demands the total transformation—indeed, the crucifixion—of the old self. The Word that we consume also consumes us.

羅伯特·巴倫主教（Bishop Robert Barron）將此段經文與聖體聖事聯繫起來。巴倫主教指出，在天主教聖事傳統中，信徒在聖體聖事中「吃」成了肉身的聖言，而啟示錄中的這段經文反映了聖體聖事相遇的雙重性質：在唇齒間甘甜，因為這是與上帝本身的共融；但在腹中苦澀，因為它要求舊我的全面轉化——實際上是釘十字架。我們所消化的話語也在消化我們。

Fr. Seraphim Aldea (塞拉芬·阿爾代亞神父) has reflected on the monastic and hesychastic dimensions of this eating: the Word of God must be "ruminated upon" (meditatio in the Latin tradition, *melete* in the Greek) in silence and prayer. The monk, like the prophet, takes the Word into the deepest places of the self, and there it does its transforming—and sometimes painful—work. The bitterness in the belly is the ascetic cost of prophecy: the Word of God, when truly received, strips away all illusion and comfort.

塞拉芬·阿爾代亞神父（Fr. Seraphim Aldea）反思了這種「吃」的修道和靜修維度：上帝的話語必須在靜默和祈禱中被「反覆思想」（拉丁傳統中的 meditatio，希臘語中的 *melete*）。修士

如同先知，將話語帶入自我最深處，在那裡它完成其轉化性的——有時是痛苦的——工作。腹中的苦澀是預言的苦修代價：上帝的話語，當被真正接受時，會剝去一切幻覺和安逸。

Ray Comfort (雷·康福特) has used this passage to illustrate the experience of the evangelist: the gospel is sweet to those who know Christ—the message of salvation, grace, forgiveness, and eternal life is the sweetest message in the world. But the faithful preaching of the whole counsel of God—including judgment, hell, the cost of discipleship, and the call to repentance—brings bitterness. Comfort connects this to the evangelist's task: "We cannot preach only the sweet parts. The whole scroll must be eaten."

雷·康福特（Ray Comfort）用這段經文來說明傳福音者的經歷：福音對那些認識基督的人是甘甜的——救恩、恩典、赦免和永生的信息是世上最甜蜜的信息。但忠實地宣講上帝全備的旨意——包括審判、地獄、門徒的代價和悔改的呼召——帶來苦澀。康福特將此與傳福音者的任務聯繫起來：「我們不能只宣講甜蜜的部分。整卷書卷都必須被吃下。」

VI. REVELATION 10:10 — The Bittersweet Experience 甘苦交織的經歷

A. Texts 經文

Koine Greek:

Καὶ ἔλαβον τὸ βιβλαρίδιον ἐκ τῆς χειρὸς τοῦ ἀγγέλου καὶ κατέφαγον αὐτό, καὶ ἦν ἐν τῷ στόματί μου ὡς μέλι γλυκύ· καὶ ὅτε ἔφαγον αὐτό, ἐπικράνθη ἡ κοιλία μου.

Transliteration: *Kai elabon to biblaridion ek tēs cheiros tou angelou kai katephagon auto, kai ēn en tō stomati mou hōs meli glyky; kai hote ephagon auto, epikranthē hē koilia mou.*

Syriac Peshitta:

ܘܢܣܒܬ ܟܬܒܐ ܕܥܠ ܐܝܕ ܡܠܐܟܐ ܘܐܟܠܬ ܐܢܐ ܘܗܘ ܒܦܘܡܝ ܐܝܟ ܕܒܫܐ ܘܟܕ ܐܟܠܬ ܐܢܐ ܐܬܡܪܪ ܟܪܣܝ

Transliteration: *Wnesbeth kthaba men ideh dmal'akha we'khaltheh wahwa bfumi khle aykh debsha wkhad 'ekhaltheh ethmarath karsi.*

Old Church Slavonic:

И҃ прїѧ́хъ кни́жицꙋ и҃зъ рꙋкѝ а҃гг҃ла и҃ снѣдо́хъ ю, и҃ бѣ̀ во ꙋ҃стѣ́хъ мои́хъ ꙗ́кѡ ме́дъ сладкà: и҃ є҃гда̀ снѣдо́хъ ю, горькà бы́сть ꙋ҃тро́ба моѧ̀.

Transliteration: *I prijakhŭ knizhitsu iz ruki ang(ge)la i sněddokhŭ ju, i bě vo ustěkhŭ moikh jako med sladka: i jegda sněddokhŭ ju, gor'ka byst' utroba moja.*

B. Translation 翻譯

English: "And I took the little scroll from the angel's hand and ate it up, and it was in my mouth sweet as honey; and when I had eaten it, my stomach was made bitter."

Traditional Chinese:「我從天使手中拿了小書卷，把它吃了，在我口中果然甜如蜜；吃了以後，肚腹覺得發苦了。」

C. Exegesis 釋經

The fulfilled experience matches the angel's prediction exactly: *γλυκύ ὡς μέλι* ("sweet as honey") in the mouth, *ἐπικράνθη* ("was made bitter") in the stomach. The verb *ἐπικράνθη* is an aorist passive of *πικραίνω* ("to make bitter"), indicating that the bitterness was not of John's own making but was inflicted upon him by the prophetic content itself. The Syriac ܐܬܡܪܪ (*ethmarath*) uses the ethpael reflexive/passive stem, emphasizing that John underwent this bitterness—it happened *to* him. The Slavonic *горькà бы́сть ꙋ҃тро́ба моѧ̀* (*gor'ka byst' utroba moja*, "my belly became bitter") uses *ꙋ҃тро́ба* (utroba, "womb/belly/inward parts"), a word that in Slavic spiritual literature often signifies the deepest interior of a person—the seat of compassion and suffering.

所經歷的完全應驗了天使的預言：口中 *γλυκύ ὡς μέλι*（「甜如蜜」），腹中 *ἐπικράνθη*（「發苦了」）。動詞 *ἐπικράνθη* 是 *πικραίνω*（「使苦」）的不定過去被動態，表明苦澀不是約翰自己造成的，而是預言內容本身加諸於他的。敘利亞文 ʾeṯmarar（*ethmarath*）使用 ethpael 反身/被動形式，強調約翰經受了這苦澀——它發生在他身上。斯拉夫語 *горькà бы́сть □у́тро́ба моѧ̀*（*gor'ka byst' utroba moja*，「我的腹中發苦了」）使用 □*у́тро́ба*（utroba，「子宮/腹/內臟」），在斯拉夫靈修文學中，這個詞常常表示一個人最深的內在——慈悲和受苦的所在。

Dr. Michael Brown (邁克爾·布朗博士) connects this bittersweet experience to the prophetic vocation in every age. Brown teaches that those whom God calls to speak His Word will inevitably experience both the joy of knowing truth and the sorrow of bearing truth. The Word is sweet because it is God's own voice; it is bitter because its content includes judgment, suffering, and the cost that faithfulness demands. Brown draws a line from Jeremiah the "weeping prophet" through John the apocalyptic seer to every modern-day believer who dares to speak God's full truth in a hostile world.

邁克爾·布朗博士（Dr. Michael Brown）將這甘苦交織的經歷與每個時代的先知性呼召聯繫起來。布朗博士教導說，那些蒙上帝呼召傳講祂話語的人，必然會經歷認識真理的喜悅和承擔真理的悲痛。話語是甘甜的，因為它是上帝自己的聲音；它是苦澀的，因為其內容包括審判、苦難和忠誠所要求的代價。布朗博士從「哭泣的先知」耶利米，經過啟示錄的先見約翰，畫出一條線，連接到每一位在敵對的世界中敢於講說上帝全備真理的現代信徒。

Robby Gallaty (羅比·加拉蒂) emphasizes the discipleship dimension: just as a disciple must "eat" the Scriptures through systematic reading, memorization, and meditation, so the prophetic call requires complete absorption of God's Word. Gallaty sees in this passage the biblical mandate for what he calls "HEAR" journaling (Highlight, Explain, Apply, Respond)—a method of engaging Scripture so deeply that it becomes part of one's very constitution, not merely external knowledge but internal transformation.

羅比·加拉蒂（Robby Gallaty）強調了門徒訓練的維度：正如門徒必須通過系統性閱讀、背誦和默想來「吃」聖經，先知性的呼召同樣需要完全吸收上帝的話語。加拉蒂在這段經文中看到了他所稱之為「HEAR」（突顯、解釋、應用、回應）靈修日記法的聖經根據——一種如此深入地參與聖經的方法，使之成為一個人體質的一部分，不僅僅是外在的知識，而是內在的轉化。

Jordan Peterson (喬丹·彼得森), while not a theologian per se, has offered relevant reflections on the archetype of the prophet who must bear unbearable truths. Peterson has frequently spoken about the psychological and existential cost of carrying truth that others refuse to hear. The bittersweet scroll, in this psychological-archetypal reading, represents the burden of consciousness itself: to know more is to suffer more, and yet the refusal to know is a deeper form of suffering still. The prophet who eats the scroll accepts the full weight of reality—both its glory and its horror—and speaks from that place of terrible knowledge.

喬丹·彼得森（Jordan Peterson）雖然嚴格來說不是神學家，但就必須承擔難以承受之真理的先知原型提供了相關反思。彼得森經常談到承載他人拒絕聽聞之真理的心理和存在代價。在這種心理-原型的解讀中，甘苦交織的書卷代表了意識本身的重擔：知道越多就受苦越多，然而拒絕知道是一種更深層的苦難。吃下書卷的先知接受了現實的全部分量——其榮耀和其恐怖——並從那可怕的知識之處說話。

VII. REVELATION 10:11 — The Recommissioning of the Prophet 先知的再次受命

A. Texts 經文

Koine Greek:

Καὶ λέγουσίν μοι· Δεῖ σε πάλιν προφητεῦσαι ἐπὶ λαοῖς καὶ ἔθνεσιν καὶ γλώσσαις καὶ βασιλεῦσιν πολλοῖς.

Transliteration: *Kai legousin moi: Dei se palin prophēteusai epi laois kai ethnesin kai glōssais kai basileusin pollois.*

Syriac Peshitta:

ܘܐܡܪ ܠܝ ܕܒܥܐ ܐܢܬ ܕܬܬܢܒܐ ܥܠ ܥܡܡܐ ܘܥܠ ܐܡܘܬܐ ܘܥܠ ܠܫܢܐ ܘܥܠ ܡܠܟܐ ܣܓܝܐ

Transliteration: *We'mar li dwale lakh tuv lmethnabayu 'al 'amme w'al 'emwatha w'al leshane w'al malke saggiy'e.*

Old Church Slavonic:

И҃ глаго́ла мѝ: подоба́етъ тѝ па́ки пр҃ро́чествовати на лю́дехъ и҃ на племенѣ́хъ и҃ на ꙗ҆зы́цѣхъ и҃ на ца́рехъ мно́гихъ.

Transliteration: *I glagola mi: podobaet ti paki prorochestvovati na ljudekhŭ i na plemenekhŭ i na jazytsěkhŭ i na tsarekhŭ mnogikh.*

B. Translation 翻譯

English: "And they said to me: 'You must prophesy again concerning many peoples and nations and tongues and kings.'"

Traditional Chinese:「他們對我說：『你必須再次說預言，論到許多民族、邦國、方言和君王。』」

C. Exegesis 釋經

The impersonal verb *Δεῖ* (dei, "it is necessary," "you must") is one of the strongest expressions of divine compulsion in the New Testament. It expresses not merely obligation but ontological necessity—a "must" rooted in God's sovereign will. The Syriac equivalent ܠܐܝ (*wale*, "it is fitting/necessary") similarly conveys binding obligation. The Slavonic *подоба́етъ* (*podobaet*, "it behooves/it is needful") carries the same weight of inexorable divine mandate.

非人稱動詞 *Δεῖ*（dei,「必須」、「應當」）是新約中表達神聖強制力最強的表述之一。它表達的不僅僅是義務，而是本體論上的必然性——一個根植於上帝主權旨意中的「必須」。敘利亞語對應詞 ܘܠܐ（*wale*,「合宜/必要」）同樣傳達約束性的義務。斯拉夫語 *подобáетъ*（*podobaet*,「理當/必需」）承載著同樣不可逃避的神聖命令之分量。

The preposition *ἐπί* (epi) with the dative can mean "concerning," "about," "over," or "against"—a deliberate ambiguity. The prophetic word is both *about* the nations and *directed toward* them. The fourfold formula—*λαοῖς* (peoples), *ἔθνεσιν* (nations/Gentiles), *γλώσσαις* (tongues/languages), *βασιλεῦσιν* (kings)—is a standard Johannine expression for universal humanity (cf. Rev. 5:9, 7:9, 11:9, 13:7, 14:6, 17:15). In the Syriac, ܥܡܐ (*'amme*, "peoples"), ܐܡܘܬܐ (*'emwatha*, "nations"), ܠܫܢܐ (*leshane*, "tongues"), and ܡܠܟܐ (*malke*, "kings")—this fourfold universality echoes Daniel 3:4, 7 and 7:14 in the Syriac Old Testament, reinforcing the Danielic provenance of the Apocalypse's political theology. In Old Church Slavonic, the corresponding terms—*людехъ* (ljudekhŭ), *племенѣ́хъ* (plemenekhŭ), *ꙗзы́цѣхъ* (jazytsěkhŭ, literally "tongues" but also the standard Slavic word for "nations/Gentiles"), and *цáрехъ* (tsarekhŭ, "kings/tsars")—reveal the theological significance that *jazytsěkhŭ* bears in Slavic Christianity: the very word for "language" (*jazyk*) is also the word for "nation/Gentile people," reflecting the deep biblical insight that a people is constituted by its speech, its shared language of meaning.

介詞 *ἐπί*（epi）與與格連用可以意為「關於」、「論及」、「在…之上」或「對…」——一種刻意的歧義。先知性的話語既是關於列國的，也是朝向列國的。四重公式——*λαοῖς*（眾民）、*ἔθνεσιν*（列國/外邦人）、*γλώσσαις*（方言/語言）、*βασιλεῦσιν*（君王）——是約翰慣用的表達全人類的標準用語（參見啟示錄5:9, 7:9, 11:9, 13:7, 14:6, 17:15）。在敘利亞文中，ܥܡܐ（*'amme*,「眾民」）、ܐܡܘܬܐ（*'emwatha*,「列國」）、ܠܫܢܐ（*leshane*,「方言」）和 ܡܠܟܐ（*malke*,「君王」）——這四重普世性呼應了敘利亞文舊約中但以理書3:4, 7和7:14，加強了啟示錄政治神學的但以理書淵源。在古教會斯拉夫語中，對應的術語——*людехъ*（ljudekhŭ）、*племенѣ́хъ*

（plemenekhŭ）、ꙗ҆зы́цѣхъ（jazytsěkhŭ，字面意思為「方言」，但也是斯拉夫語中「國族/外邦人」的標準詞彙）和 *ца́рехъ*（tsarekhŭ，「君王/沙皇」）——揭示了 *jazytsěkhŭ* 在斯拉夫基督教中的神學意義：表示「語言」的詞（*jazyk*）同時也是表示「國族/外邦民族」的詞，反映了一個深刻的聖經洞見：一個民族由其言語——其共享的意義語言——所構成。

Matthew Henry's Concise Commentary observes on this verse: "The apostle is recommissioned. The sweetness of the Word should encourage us to take it in; the bitterness of the consequences should not discourage us from declaring it. The prophetic office is not optional but divinely appointed."

馬太·亨利簡明註釋對本節觀察道：「使徒被重新委任。話語的甘甜應當鼓勵我們接受它；後果的苦澀不應阻止我們宣告它。先知的職分不是可選的，而是神聖指定的。」

The Jamieson-Fausset-Brown Commentary (1871) notes: "The 'many peoples, nations, tongues, and kings' shows the universality of the prophetic message. John must prophesy to the whole world—the scroll he has eaten is not a private revelation but a public commission."

《耶米森-福塞特-布朗註釋》（1871年）指出：「『許多民族、邦國、方言和君王』顯示了預言信息的普世性。約翰必須向全世界說預言——他所吃的書卷不是私人的啟示，而是公共的使命。」

Dr. Douglas Hamp (道格拉斯·漢普博士) highlights the eschatological scope of this recommissioning: John is being told that the prophetic ministry is not yet finished. Though the first half of the tribulation narrative has been revealed, there is more to come. The "again" (*πάλιν*, palin) implies that John has already been prophesying (Rev. 1–9) and must now continue with intensified and expanded content. Hamp sees this as a literary hinge: everything before chapter 10 is preparation; everything after is the core of the eschatological drama.

道格拉斯·漢普博士（Dr. Douglas Hamp）突出了這次再受命的末世範圍：約翰被告知先知性的事工還沒有結束。雖然大災難敘事的前半部分已經被揭示，但還有更多要來。「再次」（*πάλιν*, palin）暗示約翰已經在說預言（啟示錄1-9章），現在必須以加強和擴展的內容繼續。漢普博士將此視為一個文學轉折：第十章之前的一切都是預備；之後的一切是末世戲劇的核心。

Fr. Josiah Trenham (約西亞·特倫漢神父) draws from the Orthodox liturgical and patristic tradition to comment on the ecclesial dimension of this commission. The Church, not merely an individual, is called to prophesy to the nations. In the Orthodox understanding, the entire Body of Christ bears the prophetic office: through its liturgy, its preaching, its witness of martyrdom, and its lived holiness, the Church speaks God's Word to every people, nation, tongue, and king. Trenham connects this to the Great Commission (Matt. 28:19–20) and to Pentecost, where the Spirit enabled the apostles to speak in every tongue—the reversal of Babel and the anticipation of the eschatological ingathering of all nations.

約西亞·特倫漢神父（Fr. Josiah Trenham）從東正教禮儀和教父傳統出發，評論了這項使命的教會維度。被呼召向列國說預言的不僅僅是個人，而是教會。在東正教的理解中，基督的整個身體承擔先知的職分：通過其禮儀、其宣講、其殉道見證和其活出的聖潔，教會向每一個民族、邦國、方言和君王宣講上帝的話語。特倫漢神父將此與大使命（馬太福音28:19-20）和五旬節聯繫起來，在五旬節聖靈使使徒們能用各種方言說話——這是巴別塔的逆轉，也是末世萬國歸聚的預期。

Cliffe Knechtle (克利夫·聶希特爾), in his apologetic encounters, often emphasizes that the Christian faith is inherently universal in scope—it is not a private Western religion but a message "to many peoples, nations, tongues, and kings." Knechtle would see in this verse the biblical mandate for the global reach of the gospel and the intellectual engagement with every culture and worldview.

克利夫·聶希特爾（Cliffe Knechtle）在其護教對話中，常常強調基督教信仰本質上具有普世範圍——它不是一個私人的西方宗教，而是「向許多民族、邦國、方言和君王」的信息。聶希特爾會在這節經文中看到福音全球性觸及以及與每一種文化和世界觀進行智識對話的聖經根據。

J. Warner Wallace (華納·華萊士) has frequently noted that the evidentiary nature of Christianity demands that it be proclaimed publicly—"to peoples, nations, tongues, and kings"—because the truth claims of the gospel are not esoteric mystical assertions but historical, testable, and public declarations. The prophetic commission of Revelation 10:11, for Wallace, undergirds the apologetic mandate: the Church must speak the truth in every arena of human life and thought.

華納·華萊士（J. Warner Wallace）經常指出，基督教的實證性質要求它被公開宣講——「向眾民、列國、方言和君王」——因為福音的真理宣稱不是深奧的神秘主義斷言，而是歷史性的、可驗證的、公開的宣告。對華萊士而言，啟示錄10:11的先知性使命支撐了護教的命令：教會必須在人類生活和思想的每一個領域中講說真理。

G.C. Lewis Sr. has reflected on the prophetic mandate to preach to "kings" and "nations," connecting it to the Old Testament prophetic tradition in which the prophets boldly confronted the political powers of their day. Lewis emphasizes that the Church's prophetic witness is not limited to private piety but extends to public proclamation and social engagement.

G.C.·路易斯長老（G.C. Lewis Sr.）反思了向「君王」和「列國」傳道的先知性命令，將其與舊約先知傳統聯繫起來——在那個傳統中，先知們勇敢地面對他們時代的政治權力。路易斯強調，教會的先知性見證不限於私人敬虔，而是延伸到公共宣告和社會參與。

VIII. SYNTHETIC THEOLOGICAL REFLECTIONS 綜合神學反思

A. Christological and Angelological Dimensions 基督論和天使論維度

Revelation 10 raises the fundamental question of the relationship between Christ and the angelic orders. The Orthodox and many patristic interpreters see in this "mighty angel" a Christophany—the pre-incarnate or glorified Christ appearing in angelic form, consistent with the Old Testament "Angel of the Lord" tradition (cf. Gen. 16:7–13, 22:11–18; Exod. 3:2–6; Judg. 6:11–24; 13:3–22). The Protestant Reformed tradition, represented here by MacArthur, generally prefers to identify this as a created angel of supreme rank, preserving the distinction between Creator and creature. Both positions acknowledge the extraordinary theophanic language applied to this figure.

啟示錄第十章提出了基督與天使等級之間關係的根本問題。東正教和許多教父解經家在這位「大力天使」中看到了基督的顯現——道成肉身前或已得榮耀的基督以天使形式出現，與舊約「主的使者」傳統一致（參見創世記16:7-13, 22:11-18；出埃及記3:2-6；士師記6:11-24, 13:3-22）。以麥克阿瑟為代表的新教改革宗傳統通常傾向於將其認定為至高等級的受造天使，保持創造者與受造者之間的區別。兩種立場都承認應用於這個人物的非凡神顯語言。

Alvin Plantinga (阿爾文·普蘭丁格), the eminent Reformed epistemologist, has offered relevant philosophical reflections on the nature of divine revelation and angelic mediation. Plantinga argues that God can and does communicate through intermediaries without compromising the directness or authority of His communication. Whether this angel is Christ or a supreme angelic being, the theological point remains the same: God speaks, and His Word carries the full weight of divine authority.

阿爾文·普蘭丁格（Alvin Plantinga），傑出的改革宗認識論學家，就神聖啟示和天使中介的本質提供了相關的哲學反思。普蘭丁格論證說，上帝能夠而且確實通過中介者進行溝通，而不損害其溝通的直接性或權威性。無論這位天使是基督還是至高的天使存有，神學要點都是相同的：上帝說話，而祂的話語承載著神聖權威的全部分量。

B. The Prophetic Vocation 先知的呼召

This chapter presents a comprehensive theology of prophetic vocation: the prophet receives the Word from the heavenly realm (v. 1–7), internalizes it at great personal cost (v. 8–10), and is then sent to proclaim it universally (v. 11). The tripartite structure—reception, internalization, proclamation—is the archetype of all Christian ministry.

本章呈現了先知呼召的全面神學：先知從天上領域接受話語（1-7節），以極大的個人代價將其內在化（8-10節），然後被差遣去普世地宣告它（11節）。這種三段式結構——接受、內在化、宣告——是所有基督教事工的原型。

Vlad Savchuk (弗拉德·薩夫丘克) has preached on this chapter as a model for Spirit-filled ministry: the prophet does not merely repeat information but has been personally transformed by the encounter with the Word. Savchuk emphasizes that prophetic authority comes not from study alone but from the personal, costly engagement with God's message—what the mystics call "experiential knowledge" of God.

弗拉德·薩夫丘克（Vlad Savchuk）曾以本章作為聖靈充滿事工的模式來宣講：先知不僅僅重複信息，而是通過與話語的相遇被親自轉化。薩夫丘克強調，先知的權柄不僅來自學習，還來自與上帝信息的個人性、付代價的參與——神秘主義者所稱的對上帝的「經驗性知識」。

David Diga Hernandez (大衛·迪加·赫爾南德斯) similarly emphasizes the necessity of personal encounter with the Word. Hernandez teaches that the Holy Spirit makes the written Word come alive in the believer's spirit, transforming head knowledge into heart knowledge. The eating of the scroll is, for Hernandez, an image of what happens when the Spirit illuminates Scripture: it becomes sweet with divine presence and bitter with divine demand.

大衛·迪加·赫爾南德斯（David Diga Hernandez）同樣強調與話語進行個人相遇的必要性。赫爾南德斯教導說，聖靈使書面的話語在信徒的靈裡活過來，將頭腦的知識轉化為心靈的

知識。對赫爾南德斯而言，吃書卷是聖靈光照聖經時所發生之事的意象：它因神聖的同在而甘甜，因神聖的要求而苦澀。

John Lennox (約翰·倫諾克斯), the Oxford mathematician and Christian apologist, has made the broader epistemological point that Revelation's approach to knowledge—revealing some things, sealing others—is consistent with how all genuine knowledge works. In science, every discovery opens new questions. In theology, every revelation deepens the mystery. The sealed thunders and the open scroll together teach that God's revelation is sufficient but not exhaustive, guiding but not controlling.

約翰·倫諾克斯（John Lennox），牛津大學數學家和基督教護教家，提出了更廣泛的認識論觀點：啟示錄對知識的處理方式——揭示某些事物、封印其他事物——與所有真正知識的運作方式一致。在科學中，每一個發現都打開新的問題。在神學中，每一次啟示都深化奧秘。被封印的七雷和敞開的書卷共同教導：上帝的啟示是充分的但不是窮盡的，是引導性的但不是控制性的。

C. Eschatological Urgency 末世的緊迫性

The declaration that "there shall be no more delay" infuses the entire passage with eschatological urgency. This is not a text for complacency but for readiness.

「不再有延遲」的宣告為整段經文注入了末世的緊迫性。這不是一段讓人自滿的經文，而是要人預備好的經文。

Pastor Loran Livingston (洛蘭·利文斯頓牧師) has preached with urgency on the theme of the end of delay, reminding his congregation that the angel's oath means God's patience has an appointed end. "We live in the day of grace," Livingston proclaims, "but the day of grace will not last forever. The angel has raised his hand to heaven and sworn: no more delay."

洛蘭·利文斯頓牧師（Pastor Loran Livingston）曾帶著緊迫感宣講延遲終結的主題，提醒他的會眾天使的誓言意味著上帝的忍耐有一個指定的終點。利文斯頓宣告：「我們活在恩典的日子裡，但恩典的日子不會永遠持續。天使已經向天舉手起誓：不再有延遲。」

Nate Sala (奈特·薩拉) has also reflected on the urgency of the prophetic commission in light of contemporary culture. Sala argues that the Church must speak "to peoples, nations, tongues, and kings" with both intellectual rigor and compassionate urgency—not merely defending the faith but actively proclaiming the mystery of God in every cultural and intellectual context.

奈特·薩拉（Nate Sala）也在當代文化背景下反思了先知性使命的緊迫性。薩拉論證說，教會必須以智識的嚴謹和富有同情心的緊迫感「向眾民、列國、方言和君王」說話——不僅僅是為信仰辯護，而是在每一個文化和智識語境中積極宣告上帝的奧秘。

IX. CONCLUSION 結論

Revelation chapter 10 stands as a profound theological meditation on the nature of divine revelation, the cost of prophetic vocation, and the certainty of eschatological consummation. Through the figure of the mighty angel, the sealed thunders, the bittersweet scroll, and the universal recommissioning, John is presented—and through him, the entire Church—with the full scope of what it means to bear God's Word in a world under judgment.

啟示錄第十章作為一篇對神聖啟示之本質、先知呼召之代價和末世圓滿成全之確定性的深刻神學默想而矗立。通過大力天使、被封印的七雷、甘苦交織的書卷和普世性的再次委任，約翰——並透過他，整個教會——被呈現了在受審判之世界中承擔上帝話語的全部意涵。

The multilingual witness of the Greek, Syriac, and Slavonic traditions enriches our reading: where Greek gives us precision of concept, Syriac opens the Semitic

resonances of the text, and Old Church Slavonic reveals how the early Slavic Christians received and liturgically embodied these apocalyptic truths. Together, these three great textual traditions testify that the Word of God transcends every language and culture even as it addresses every language and culture.

希臘語、敘利亞語和斯拉夫語傳統的多語言見證豐富了我們的閱讀：希臘語給予我們概念的精確性，敘利亞語開啟了經文的閃族語共鳴，古教會斯拉夫語則揭示了早期斯拉夫基督徒如何接受並在禮儀中體現這些啟示性的真理。這三個偉大的文本傳統一起見證：上帝的話語超越每一種語言和文化，同時又向每一種語言和文化說話。

The message is clear: God's mystery will be completed. The prophetic commission endures. The Word must be eaten—internalized, suffered, and proclaimed. And the Church, in every age and tongue, stands under the mandate of the angel's declaration: *Δεῖ σε πάλιν προφητεῦσαι*—"You must prophesy again."

信息是清楚的：上帝的奧秘將被完成。先知的使命持續不斷。話語必須被吃——被內在化、被受苦地承擔、被宣告。而教會，在每一個時代和方言中，都站在天使宣告的命令之下：*Δεῖ σε πάλιν προφητεῦσαι*——「你必須再次說預言。」

BIBLIOGRAPHY 參考書目

Jamieson, Robert, A. R. Fausset, and David Brown. *Commentary Critical and Explanatory on the Whole Bible*. 1871.

Henry, Matthew. *Matthew Henry's Concise Commentary on the Whole Bible*. 1706.

Heiser, Michael S. *The Unseen Realm: Recovering the Supernatural Worldview of the Bible*. Bellingham: Lexham Press, 2015.

MacArthur, John F. *Revelation 1–11*. MacArthur New Testament Commentary. Chicago: Moody, 1999.

Wright, N.T. *Revelation for Everyone*. Louisville: Westminster John Knox Press, 2011.

Keener, Craig S. *Revelation*. NIV Application Commentary. Grand Rapids: Zondervan, 2000.

Missler, Chuck. *The Book of Revelation: An Expositional Commentary*. Coeur d'Alene: Koinonia House, 2004.

Prince, Derek. *Prophetic Guide to the End Times*. Grand Rapids: Chosen Books, 2008.

Bergsma, John S. *Bible Basics for Catholics*. Notre Dame: Ave Maria Press, 2012.

The Peshitta: The Holy Bible from the Ancient Eastern Text. Trans. George M. Lamsa. Philadelphia: A.J. Holman, 1957.

Библия на церковнославянском языке (Елизаветинская Библия, 1751). [Elizabethan Bible in Church Slavonic.]

Soli Deo Gloria 榮耀唯獨歸於上帝